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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

AMERICAN BAPTIST BOARD OF MISSIONS.

RANGOON, the principal seaport town in the Burman empire, about 670 miles southeast of Calcutta. An unsuccessful attempt has been made to establish a mission here by the English missionary Society, whose labours have been so widely extended, and so remarkably blessed; but in this instance, it was the pleasure of God to reserve the field for the American Baptists, whom he excited to action by a remarkable providence. The Rev. Mr. Judson is the chief labourer here; and till his arrival at this place in 1813, and indeed till he had spent some years after his arrival, in acquiring a knowledge of the language of the country, the whole empire of Burmah, containing a population of upwards of fifteen millions of inhabitants, was completely immersed in heathen superstition, without one ray of gospel light. In 1814 he was received into the patronage of this Society, and assigned permanently to this station. That God, whose providence directed him hither, has smiled graciously upon his labours. When our last accounts left that place, he had baptized eleven of the native converts, and several others were earnestly inquiring after the Christian's God, apparently impressed with a deep conviction of the necessity of a living Redeemer to save them. The prospects of this mission is highly promising, and it is expected that the number of labourers will be increased.

CHITTAGONG, in Bengal, is about 450 miles from Rangoon. The Rev. Mr. Colman, who was for a season associated with Mr. Judson at Rangoon, removed to this place in 1820, and has obtained permission from the constituted authorities to pursue the object of his mission.

DIGAH.

The following narrative, from the English Baptist Magazine, was related to the missionary, Rev. Mr. Rowe, by a native itinerant preacher at Digah in India.

WHEN one day deplored the little success attending our labours among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol worship, such as bowing to the idol, saying, this is

my god, &c.; but my heart had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say, in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right; my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world, to teach men the way of righteousness. The way exhibited, was an entire system of good works, and there was not a word respecting Christ, or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences; adhered to truth in all I said; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakir. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to Heaven.' For about twelve years, I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about, to obtain salvation, and I had many misgivings of mind on the subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me, clothed in white, and saying: 'Go to some of the English people, and enquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took my journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sabib, to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the missionaries at Digah. When we arrived opposite the mission premises, I walked backwards and forwards in the public road, thinking within myself, 'Here are many sabibs, to which house shall I go?' While revolving this over in my mind, the native schoolmaster, seeing I was a fakir, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was

going, &c. he told me to sit down. Soon after, Seebdas took up the Hindoo New Testament, and read part of our Lord's sermon on the mount. I then asked, 'What kind of a book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear.' I told him this was the very thing I came to enquire about. Brethren Brindabund and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's day, and I attended Hindoo worship. What I heard and read came home to my heart. I renounced my cast, ate and drank with the brethren and resolved to become a disciple of the Lord Jesus Christ. Seebdas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and entreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me.' Since Roopdas made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but still I hope his heart is right with God.

From the Baptist Irish Chronicle.

BAPTIST IRISH SOCIETY.

Some of the readers of the "Irish Chronicle" have suggested to the Secretary the desirableness of giving a recapitulation of the facts which have been published respecting Mr. Philip Caffery in the "Chronicle" for Sept. Oct. Nov. Dec. 1821.

In July last, Mr. Wm. Moore, was compelled much against his mind, to listen to the challenge of a man, a Roman Catholic, who had threatened publicly to confute the opinions of the Irish Scripture Readers, and to show to the world the falsity and deception of their professions. At this meeting Mr. Caffery, to the surprise of all present, attended, and asked several questions of Mr. M. on the subject which he was reading from. On the following Thursday Mr. M. at the request of some who were present, went to read to them on a desolate mountain. While making some remarks on 1 Cor. xiv. showing the absurdity of conducting worship in an unknown tongue, Mr. C. again unexpectedly made his appearance. Mr. M. however, proceeded in showing the marks of antichrist, when the young priest said, "You should show who antichrist is!" This was done by some remarks upon 2 Thess. ii. The people were astonished that Mr. C. made no reply. After the people were gone he stopped Mr. Moore, and said, he wished a private conversation with him. He was referred to various chapters to read, and after sixteen days carefully consulting the Scriptures, he wrote a letter to Mr. M. informed him of the painful exercises of his mind for a long time before leaving Maynooth College, and of his entire conviction of the errors of Popery, and the truth of the gospel. In the next journal Mr. M. informed the Committee that he had again conversed with him in the presence of one of the schoolmasters of the London Hibernian Society, in the private place on a mountain, where they met three successive days in what Mr. C. called his PATMOS!

On parting, Mr. M. told him he would need the heart of a lion, and a brow of brass, as he was persuaded fiery trials awaited him !

Mr. Wilson the next month informed the Committee, that he had seen and conversed with Mr. C. and considered him a man of considerable attainments, of a very strong memory, and if he were not mistaken, of genuine piety ; and one who bid fair to be a preacher of the pure Gospel of Christ. He then advised, as he had already been discarded by his mother, and had lost almost all his scholars, to whom he was teaching Latin for his support, and expected his uncle with whom he resided, would also reject him so soon as he believed the reports in circulation of the heresy of his nephew : that Mr. C. should be employed as a reader and inspector of the schools, in the barony of Tyrawly.—The Committee consented to this recommendation, and they soon after heard, with much pleasure, considering it as a further proof of the reality of his conversion, that he had undertaken to become their agent, and thus publicly avowed his conversion in the midst of his neighbours, at the usual salary of 30*l.* per year.

Every thing the Committee has since heard of Mr. C. is of the most satisfactory kind. His first journal, published last month, furnished proof of the warmth of christian piety with which his heart was influenced, whilst the manner in which he applied the principles of the Gospel to the consciences of the various persons with whom he conversed, gives hopeful evidence that he is designed for preaching the Gospel of Christ ; as one who *can have compassion on the ignorant, and them that are out of the way.*

A CONVERTED JEW.

Extracts from a letter of a converted Jew.

D—, Sept. 24, 1821.

REV. SIR—I should not have taken the liberty, unknown to you as I am, to address a letter to you, had not one of your missionaries, Mr. M'Caul, who by your Society has been sent among the Jews in Poland, encouraged me to it. This missionary lodged in Frankfort during a month with me ; and when, before that period had expired, I had received the call as a missionary among the Jews in this place, he charged me to communicate to you whatever might occur of a remarkable nature within the sphere of my missionary work.

But before I proceed to relate facts relative to my present situation, I think it right to make you acquainted with my person, that you may know in what way I have been appointed a missionary in this place. I have formerly been a teacher among the Jews for several years. The objects of my instruction were chiefly the Hebrew language and the Bible. That in the course of my biblical instructions, I sometimes met with passages which excited doubts in my mind with regard to the opinion of the Jews, that the Messiah has not yet appeared, you will easily conceive. The more I examined those passages referring to the Messiah, the stronger became my doubts of a future coming of the Messiah. During that period of examination, living between doubt and hope, between error and truth, I found myself in a most painful state. I therefore turned to the Lord in fervent prayer, that he would have mercy upon me, and lead me into the path of truth ; and the Lord was merciful to me, a poor sinner, and put it into my mind to read the New-Testament of the Christians, although they believe in a crucified Messiah, who has appeared a long time ago. I went to a clergyman of the place of my residence, and requested a copy of the New-Testament. He asked me how it happened, that I, a Jew, wished to read the New-Testament ? I related to him the unhappy state of my mind, and my doubts as to a future appearing of the Messiah, such as the Jews expected him. The clergyman was surprised at my open confession, and said, I was the first Jew he had met with who was so anxious to find truth ; and added that he would give me a copy

of the New-Testament as a donation ; I should but read it with attention, and compare it with the Old Testament, then he was sure that all my doubts would disappear. I was not a little surprised at these words, and gave myself to read the New Testament with all diligence ; and blessed be the Lord to all eternity, who in mercy led me into the way of truth and salvation ! The light of truth arose in my soul through the Gospel of Christ ; For after having read the New-Testament, the 53d of Isaiah was to me no dark mystery, and I understood the prophet Daniel, when he said that the Messiah would be cut off. I also was enabled to explain the words of Zechariah, 'They shall look upon me whom they have pierced.' O may the veil soon be removed from the eyes of all my former church-members, that they also may know him !

Having now discovered such treasures of truth in the Gospel, I was happier than the wealthiest prince on earth. But now I would have deemed it a crime to delay professing before the world, the Messiah I had found. I therefore resigned the situation I had held as private teacher in a family. My patrons asked the reason, and I said, 'Because I had found in the prophets that great truth, that Jesus of Nazareth is the true Messiah, and that I now was ready to profess him publicly as such by baptism.' You will easily imagine that, after such an open confession, I was greatly persecuted by the blind Jews ; and I could scarcely get sufficient money to pay my journey to Frankfort. But I was assisted by the clergymen of the place.—Unconcerned as to the means of supporting myself for the future, and trusting in the word of that Saviour whom now I know, 'Seek ye first the kingdom of God and his righteousness, &c.'—I cheerfully went to Frankfort, where I met with the kindest reception from the worthy missionary, Mr. Marc, the excellent senator Von Meier, and the other members of the Society for promoting Christianity amongst the Jews. After having received instruction during three months, I was publicly baptized on the 18th of May, 1821.

I can assure you, that wherever the good seed is sown by disseminating New Testaments or tracts, it takes root, and affords hope of maturing to fruit. I have been here two months, and I am astonished at the blessing which the Lord in mercy grants to my labour. Wherever I come, New Testaments and Tracts are readily received, both in Hebrew and Jewish German. Many of the most respectable Jewish families invited me into their houses, to converse with me about religion. In a neighbouring village, I gave to Jews Testaments and tracts ; and a Christian assured me afterwards, that now the Jews meet every evening, when one of them reads publicly the Testament or a tract, and all the others listen to it attentively. To a Jew in this place, a Christian read a German tract, and the Jew was so much affected by it, that he began to weep, and requested the Christian to tell him more of the Messiah Jesus. A Jewish family in a neighbouring Prussian place, sent a messenger to me, to request my visit ; and this family listened a whole day to my explanation of the truth as it is in Christ, having already arrived to a degree of conviction by reading the Bible and some tracts. On my taking leave, the head of the family assured me, that next spring, he, with his whole family would go over to Christianity.

What great blessings have attended the Frankfort Society, is well known to you. Since the last spring, fifteen Jews from the city and adjacent places have embraced Christianity. As the object of your Society extends over the whole continent, I would request you to supply me with Hebrew, and Jewish German New Testaments, and with Hebrew, Jewish-German and pure German tracts : with the latter especially, for the use of Christians, among whom a more lively interest in the conversion of the Jews thereby may be excited. I have also heard that your Society is publishing the Old Testament in

Jewish-German characters. This is truly a most seasonable work in regard to the German Jews, as very few among them are able to read the Bible in the original language ; but almost all can read Jewish-German. I could here distribute many copies, and also sell part of them. A missionary among the Jews ought to understand English ; and I make it now my business to study that language, and in my leisure hours I avail myself of an opportunity I have found to learn Arabic and Syriac.

London Christian Guardian.

Dr. Philip, Superintendent of the London Missionary Society's Missions in South Africa, is established in Capetown, amid a rapidly increasing population, where he preaches four times a week.—He has now four young men under his tuition preparing for Nissionary service.

A Tract Society has been formed at Capetown, under the auspices of the acting governor and the Naval Commissioners, for procuring and distributing Prayer Books, Tracts, Hymns, and other religious and moral books, in English, Dutch and other languages.

"The Church Missionary Society," is dependant on annual, on weekly subscriptions, without land, without any funded or permanent property, it has grown up in troublous times in the midst of opposition—still in the year ending April, 1820, it expended 30,000*l.* sterling—they have two hundred labourers distributed among eight missions—they are educating 10,000 children—they have made a grant of 5000*l.* for the use of the Missionary College at Calcutta ! And for the continuance of all these works, they are dependant on the liberality of Christians.

Extract of a letter from the Rev. J. Humphreys, dated at Madras, 7th Aug. 1821.

Last Sabbath-day, I witnessed the horrid ceremony of swinging two young men, who, evidently under considerable trepidation of mind, came forward with hooks in their shoulders, their bodies adorned with flowers, and carrying in a handkerchief leaves and small fruit, which they scattered among the thousands around them as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavoured to procure a few of the leaves or flowers which fell from the unhappy men ; even the children clapped their hands in ecstasy as the poor wretches swung around them in the air. Many of the natives, who had what they called holy birds, held them up that they might see the men, and thus they supposed added to their sanctity. O, when shall the period arrive, that these poor deluded creatures shall see the error of their ways, and turn to the Lord their God !

On Monday last, the native schools were examined ; there were upwards of 300 boys present, and most of them repeated portions of the Holy Scriptures, from which we may hope great things.

From the Christian Watchman.

Those who are unfriendly to the distinguishing truths of the gospel, will occasionally make the bold, the impious, and the infidel assertion, that the heathen are happy in their present customs, in their idolatrous worship, and in their cruel rites ; and that the Christian world has no right to endeavour their conversion ; for that their religion is as good as ours. But declarations of this nature are easily disproved from the credible testimony of numerous facts respecting pagans. These facts are living proofs of the judicial blindness and hardness of heart with which God continues to visit those, who reject that blaze of evidence, respecting his existence and perfections, which are continually before the eyes of every rational being. St. Paul, in his epistle to the Romans, assures that such was the

punishment of the heathen, "who did not like to retain God in their knowledge. He gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness,—maliciousness, murder, deceit, malignity," &c. Like causes continue to produce like effects. The relations of voyagers and travellers, from the days of Paul to the present time, assure us of the inhumanity and gross abominations still practised where the gospel is not known. But in all places where the doctrine of Christ is published, and cordially received, there are these pollutions suppressed or banished. And the man who professes to love his fellow-man, and rejects the gospel as the most salutary means of diffusing civilization and happiness, is not only an infidel, but evidently an enemy to the good order and peace of society. In the last year was published in London, a volume of 490 octavo pages, entitled "A Voyage to Africa; including a Narrative of an Embassy to one of the interior kingdoms in 1820." This work contains an account of a second mission to Ashantee, in Africa, sent out under the immediate orders of the British government. The facts which it states may therefore be depended on; for the author, William Hutton, was the late acting consul of government. From an English Review of this work, we extract the two following paragraphs, from which the Christian reader may see his obligations to gratitude for the blessings of grace, and his indispensable duty to impart these blessings to the heathen.

"At Ashantee, hundreds, sometimes thousands, are sacrificed on the death of a person of distinction, or on the commencement of the yam season; at Dahomy, in like manner, at the beginning of the harvest, sixty-five human beings have been known to be butchered! And these horrid customs are repeated annually, and sometimes oftener. Similar barbarous customs also prevail at other parts of the coast. In Apollonia, if we may believe Bosman, the tenth child is always buried alive; in the Benin country, if twins are born, not only the mother but the children also are destroyed; and, if the father should happen to be a priest, he must destroy his own children.

"In the same country, a vestal female is frequently impaled as a sacrifice to improve the navigation of the river and extend the trade.—The ceremony is performed with the most barbarous brutality, by pressing the body on a sharp stake, the extremities being fastened to two adjoining posts; in this state, the victim is left to expire. The bustards, which are very numerous here, sometimes attack the body before life is extinct." (p. 86, 86. 7.) The natives of all these countries on the western coast of Africa, are, in fact, idolaters of the lowest description, their worship being literally an adoration of the Principle of Evil under the most appropriate symbols. At Dixcove in Ahanta, on the Gold Coast, they worship the crocodile.

From the Pittsfield Recorder.

WESTERN MISSIONARY SOCIETY.

The Board of the Western Missionary Society met in this city on Monday evening last, and continued their session until Tuesday evening. While engaged in devising means and maturing measures for the establishment of a Mission among the Ottowas, in Michigan Territory, it was gratifying to them, and it will be so to the Christian community at large, to learn from the following letter, that the object of the Board is highly approved by the Governor of said Territory; that his Excellency will render all the assistance in his power, both in his private and official capacity, and that the Indians themselves are prepared to receive with cordiality and respect, the missionaries who may be sent to instruct them.

Extract of a letter from Gov. Cass, to the Secretary of the Board of Trustees of the W. Miss. Society, dated at Detroit, April 3, 1822.

Sir,—I received yesterday your letter of the 31st ultimo.

I am rejoiced to learn, that the Western Missionary Society have determined to establish a mission among the Ottawas upon the Miami. There are no Indians in this quarter more favourably situated for such an object, nor to whom its successful accomplishment would be more important.

REVIVALS OE RELIGION.

Extract of a letter from the Rev. A. D. Campbell to the Editor, dated

NASHVILLE, T. March 16, 1822.

I have been settled in Nashville about eighteen months, and there have been added to our communion between thirty and forty—many of these persons of weight in society. We have several prayer meetings in our congregation, well attended. Truly it is exhilarating to behold those, who but a short time ago were strangers to a Throne of Grace, bending the knee before their God in humble supplication. Last summer I formed Bible and Catechetical Classes. They were well attended, and what was exceedingly gratifying, the parents of the children gave their countenance and lent their aid to further their design. To sum up the whole view of our moral condition at this time, praying societies are increasing in all the churches, and a spirit of Christian liberality prevails among the different congregations that augurs well for the future prosperity of Nashville; together with a respectable attendance on divine ordinances. I never was in a place where people behave with more seriousness in the house of God: but Sir, much remains to be done, and the watchmen upon Zion's walls must be on the look out, lest the enemy come in and blast our hopes.

Ken. Rep.

The Revival in several congregations in the city of New-York, continues to be encouraging. About 60 were added to the Church under the care of Dr. Spring, on the first Sabbath in this month, and 36 to Mr. Cox's Church on the same day. After the solemn and interesting scene in Dr. Spring's Church, about one thousand communicants united with the young professors in commemorating the dying love of their Saviour, by obeying his last command,—

"This do in remembrance of me; for as oft as ye eat this bread and drink this cup, you do show your Lord's death till he come."

Extract of a letter from a correspondent, dated Bottles-Hill, Morris County, New-Jersey, April 11, 1822.

Through the last fall, and winter, the Lord was with us in a still small voice.—The first Sabbath of last quarter, there were five added to the Church here, under the Rev. Mr. Bergen. The first of this quarter, eleven. The work commenced in the east part; it has since spread gently over the Parish. It is now, principally in the south west part; where the Lord is bowing every knee, and subduing every heart. The number who are seeking the Lord (apparently) with all the heart, is more than one hundred. Of this number, including those mentioned above, about fifty have passed from death unto life. The subjects are, as heretofore, of both sexes, and all ages from nine to seventy years.

The work has extended to the parish of Morris Town, four miles west of this. At a conference meeting there last week one hundred attended, all deeply impressed.—How many are the subjects of renewing grace we know not.

Extract of a letter dated Sag Harbour, L. I. Lord's day evening, 7th April.

I cannot omit informing you, as I know it will give you joy to learn, that at our Communion, which was held this day, twenty-four members were added to our Church, the fruits and hopeful subjects of the renewing grace of God. It has been with us a

solemn, interesting and joyful season. That they may all be truly the disciples of Christ, and walk worthy of their high vocation, is the sincere prayer of your unworthy friend.

Extract of a letter to a gentleman in Washington City, dated Pittsborough, (N. C.) April 16.

"Religion is at a low ebb at Rocky Spring. There is a considerable revival at George's Creek, twelve miles from this place. Twenty-six have recently been baptized, and many are inquiring the way to Zion. The revival at Enon Church continues. I do not know how many have been baptized, but presume that I should not exceed the bounds of truth were to say two hundred and fifty."

MISCELLANEOUS.

THE GENERAL CHARACTER OF CHRIST AS A TEACHER.

"No trumpet-sound at his approach,
Shall wound the wond'ring ears;
But still and gentle breathes the voice
In which the God appears.

"By his kind hand the shaken reed
Shall raise its falling frame;
The dying embers shall revive,
And kindle to a flame."

LOGAN.

"When we rise from the perusal of the most celebrated writers, either of ancient or modern times, and turn to the pages of the evangelic narrative, we find ourselves in a new world. A new creation rises up around us; and we listen to a mode of instruction very different from any thing to which we have ever attended before.—From the whole of the sacred history we feel convinced, there must have been something in the manner as well as in the matter of our Lord's teaching, which produced such a peculiar charm upon the minds of his hearers. It was not so much he that spoke as all nature uttering her voice. Every sight they saw, every sound they heard, the birds of the air, and the beasts of the field, and the lilies of the valley, the Heavens and the Earth, the joys of the blessed, and the torments of the sinner—all from his lips became vocal. It was a living picture of the most interesting and ever varying images, which were continually passing before the mind. Besides this, from his very forcible appeals to the heart and conscience, he made his audience instructors of themselves.—We do not then wonder that they marvelled at him, for "his word was with power."

"An attentive reader of the Gospel history must have noticed, that our blessed Lord generally draws his instructions from the conversation that is passing, or the objects that surround him, or from the various occurrences of life.

"When he exhorted his disciples to trust in God, he directed them to the fowls of the air, which were then flying about, and were fed by Divine Providence, though they did not sow, nor reap, nor gather into barns; and he bade them take notice of the lilies of the field, which were then blown, and were so beautifully clothed by the same power, and yet toiled not like the husbandmen, who were then at work. Being in a place where they had a wide prospect of a cultivated field, he bade them observe how God caused the sun to shine and the rain to descend upon the fields and gardens, even of the wicked and ungrateful. And he continued to convey his doctrine to them under rural images; speaking of good trees and corrupt trees; of wolves in sheep's clothing; of grapes not growing upon thorns, nor figs on thistles; of the folly of casting precious things to dogs and swine; of good measure pressed down, and shaken together, and running over. When he was speaking to fishermen, whose families lived much upon fish, he says, what man of you will give his son a serpent, if he ask a fish? And when, in the same discourse to his disciples, he compared every person who observed his precepts to a man who built his house upon a rock, which

THE CHRISTIAN SECRETARY.

stood firm; and every one, who slighted his word, to a man who built his house upon the sand, which was thrown down by the winds and floods—when he used this comparison, it is not improbable, that he had before his eyes houses standing upon high ground, and houses standing in the valley, in a ruinous condition, which had been destroyed by inundations.'

WESTERN INDIANS.

A volume on the subject of the character and pursuits of the various aboriginal tribes who inhabit west of the Mississippi, will be shortly put to press in New-York: it is from the pen of Mr. Hunter. The author passed his childhood among those sons of Nature—and has only recently acquired an English education: he has traversed a space to the south as far as the Province of Texas; north, to the Lake of the Woods, and westward to the mouth of the Columbia river, or Oregon, and to the shores of the Pacific. His opportunities must have been excellent for seeing their modes of life, and for judging from his own experience. Whatever deficiencies may appear in the manner of the intended publication, will be amply repaid by the interesting matter, which we doubt not will be given to us, concerning a race of men who are fast falling away—who wither from the gaze of civilization, as the leaves in autumn fall before the blasts of winter.

The history (in the most extensive meaning of the term) of the red children of the West should be gathered together, from every source of information, with care and delicacy. These sources are at present scattered like the leaves of the Sibylline Oracle, and their preservation is demanded by every philosophic, every public feeling of the mind. Without some record of that singular race of men who were once the rule but noble masters of this vast continent, what a cheerless and unpardonable blank would be suffered to spread over the natural history of man! Let not this interesting page be omitted in the book of human annals. Let those who are now engrossed with the pursuits of literature, and who profusely spread their fine energies on ditties and dainties, wild mythologies and Byronic scepticism, turn to this new world of rich and natural images—let them catch the shadows of evening before they shall forever pass away, and emblazon their canvass with the fresh and interesting beauties of the west. They will find it a nobler theme; one, in which the efforts of the industrious Collector, and the aspirations of the Poet, may be united and exerted for the improvement of our knowledge in the history of our species.—*Charleston City Gaz.*

UTILITY OF SABBATH SCHOOLS.

Sunday Schools seek the improvement of both soul and body. The habits of industry, order and sobriety, obedience to parents, respect to authority, personal cleanliness, and kindness of disposition to one another, which the children are taught in these schools, are blessings which more immediately regard the present life, and which tend to soften and ameliorate the general features of society. But Sunday School instruction, taking a higher direction from this, leads the blind and ignorant to the Bible, the foundation of light and knowledge, and is often blessed by God to the conversion of the individual. The salvation of the immortal soul is the ultimate and grand object of Sunday School instruction.

THE CHRISTIAN SECRETARY.

HARTFORD, MAY 4, 1822.

But a short period of time has elapsed, since Christians have made any systematized efforts to effect the conversion of the Jews to the Christian faith. The success which has attended their exertions thus far, are sufficient to encourage to greater efforts. The Extracts from a letter which we this day publish, from a converted Jew, must be heart-cheering to all who feel an interest in the

progress of the kingdom of Christ on earth.—What an admonition to those who live in Christian countries, and who refuse to listen to the entreaties of a Saviour, to turn and live.

The "Board of Managers of the Baptist General Convention," met at Washington on the 24th ult. The following short extracts are from the *Columbian Star*:

"The communications to the Board from its several mission stations were of a highly interesting character. The journal of Mr. Judson, to October last, was read. It presents an encouraging view of the state of the Burman mission. One Burman woman had been baptized since his last communication, and there were three cases of hopeful inquiry.

Dr. Price and his wife arrived at Calcutta on the 22d of September, whence they sailed for Rangoon the latter end of November. After a month's passage they had the satisfaction of meeting Mr. Judson, and being welcomed to the toils and consolations of missionary labours.

The communications from Mr. Colman, at Chittagong, are very encouraging.

Communications from the stations at Fort Wayne and the Valley Towns were read."

Further details may be expected hereafter.

MARRIED—In this town, Mr. Edward Marsh to Miss Mary Eggleston, of Windsor.

At Wintonbury, Mr. Orson Case to Miss Mary G. Bebee, both of this city.

DIED—At Windsor, on the 19th ult. Abel Strong, deacon of the second Baptist church in that place. In East Hartford, Capt. Moses Forbes, aged 89.

SELECTED POETRY.

RELIGION

When deep discouragements surround,
And veil the mind in gloom,
Where shall a ray of hope be found,
The darkness to illumine?

Religion cheers the lurid hour
Of deep discouragement—
Mild as a bright celestial power,
On mercy's errand sent.

When interest changes friends to foes,
And frowns succeed to smiles,
What gentle power can interpose,
And disconcert their wiles?

Religion kindly reconciles
Those interest has estranged—
Warmed by its sweet benignant smiles,
The callous heart is changed.

When poverty, advancing hard,
In tatter'd weeds is seen,
What then is honour's truest guard,
And virtue's safest screen?

Religion smoothes the pallet hard,
Where poverty abides;
'Tis honour's, virtue's surer guard,
Than every thing besides.

When death, in spite of every balm,
Arrests the fleeting breath,
What can the trembling spirit calm,
And gild the hour of death?

Religion keeps the soul serene,
When death vindictive frowns—
Supports it through the solemn scene,
And all its wishes crowns.

SUMMARY.

MISSIONARY LOSS.

From the Religious Intelligencer, we learn that a vessel containing many articles of clothing, &c., for the mission at Elliot, sailed from New-Haven in Nov. last, and on her passage to New-Orleans, was wrecked on one of the Bahama Islands, and the articles were taken possession of by the wreckers.—Two benevolent Wesleyan Missionaries interested themselves in order to purchase the property, and send it to Elliot, but found it so damaged as not to be worth purchasing, excepting the furniture of the communion table, which they purchased for three pounds and four shillings, and were waiting for an

opportunity to send it to Elliot or New-Haven. The articles lost were estimated at 1700 dollars.

We regret to learn that the Baptist Meeting-house in Richfield, Otsego county, New-York, was burnt on the 7th ult. It was supposed that the fire originated from a coal dropped by the sexton.

MOBILE, April 8.

New Colony.—By an arrival this morning from Port Rogers, (formerly called Key West) on the coast of East Florida, we learn that on the 24th March the Island was taken possession of, in the name of the United States, in due form, by Capt. Perry of the United States schr. Spark.

We understand the island is seven miles long by two broad, with some excellent land, and extensive salt ponds, capable of producing from three to four hundred thousand bushels of salt per annum, and eligibly situated for supplying vessels on that coast with provision, &c.—and esteemed remarkably healthy. The harbor is said to equal any in the Gulph of Mexico, both for safety and depth of water, and may become a rendezvous for our navy employed in those seas.

The settlement has been lately formed by a company of enterprising gentlemen of this place, whose calculations, we are induced to believe, will not prove visionary.

CHARLESTON, April 22.

From Africa.—The schr. Dolphin, late capt. Pearson, from the coast of Africa, was brought in here on Saturday, as a prize to the U. States schr. Augusta, (prizemaster Sutcliff.) We have been favoured by capt. Pearson with a file of the "Royal Gazette and Sierra Leone Advertiser," (published at Freetown,) from the 2d to the 23d Feb. inclusive. Their contents are principally of a local interest; but furnish some amusing items to those who are curious in their inquiries concerning the character and growth of colonies. "Geographical remarks," "Fashionable movements," "Agricultural and Bible Societies," and even a "Poet's Corner," are to be found in this neat little Gazette of two columns to a page. Every thing exhibits industry and civilization among these Anglo-Africans.

Our black Colony has removed, bag and baggage, from its former situation, and has settled quietly at Messurado. They are represented as in a flourishing condition. The soil of the spot they have chosen is fertile, the air salubrious, and prospects good. A general and cordial invitation is extended to all their free black brethren, to come and share the bounties they enjoy.—This picture of the colony was given to Capt. Pearson by one of the preachers.

Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee House, and at the office of the Christian Secretary,

"A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books.

February 8th, 1822.